

UNITY

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, FEBRUARY 16, 1889.

[NUMBER 24.]

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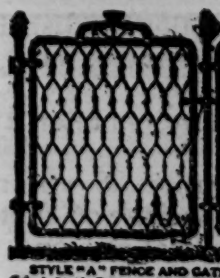
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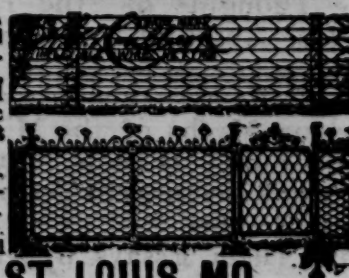
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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, FEBRUARY 16, 1889.

[NUMBER 25.]

EDITORIAL.

THE *Gospel Banner* discovers the secret of the true missionary when he says, "There is no trouble in reaching souls, but it takes a soul to do it."

A CATHOLIC father in France, recently dying in his eighty-third year, requested that two of the pall-bearers might be Protestants, and enjoined in his will that his heirs should practice toleration towards every creed. This he regarded an essential of Christian character.

LORD SALISBURY, Prime Minister of England, has said, "I earnestly hope the day is not far distant when women will bear their share in determining the policy of the country. They are as competent as many who now possess suffrage, and their influence will weigh in the direction of morality and religion."

THE "fundamental orders" of Connecticut, adopted at Hartford in 1639, which it is claimed is the first written constitution in the modern sense, is re-published in the last of the "Old South" leaflets, and may be obtained for five cents of D. C. Heath & Co., Boston. Not alone do the boys and girls need this training in the primal principles of politics and patriotism.

A CONTRIBUTOR to the *Northwestern Christian Advocate* wisely rebukes those who are alarmed lest every new enterprise shall have a pernicious influence. He says: "Nothing can be named under the sun which is not attended with possible perils. A man cannot become extremely devoted in prayer without some danger of becoming a fanatic. Nor can he try to avoid fanaticism without some danger of drifting into coldness and formality. If we travel by rail we are exposed to some danger. If we journey in a private carriage we may be run over by the very train we feared to take."

HEBER NEWTON, the progressive Episcopalian, says: "Becloud the intellectual vision, and the spiritual enthusiasm must flag. To read the pages of the early church fathers is to feel the working of a new enthusiasm, in which we read the secret of the magical triumphs of primitive Christianity. That little infant church changed the customs and manners of venerable civilizations, softening, sweetening, harmonizing the barbaric passions which then prevailed. How sadly different runs the story of the church to-day as she confronts our mighty civilization, pagan again as of old, and so far from succeeding in changing the customs and manners of this selfish world, accepts as unavoidable, pagan codes and heathen practices."

REPORT comes of Mr. Wendte's "now famous Sermon" on "Robert El-mere," that he has preached to crowded congregations on the Pacific coast. Sympathetically and worthily he reviews the book and analyzes its characters; then quoting from the novel, which pointed to the apparent strength of paganism just before its fall, he declares with almost a prophet's fervor that now in turn dogmatic Christianity is hastening to its fall, to be supplanted in turn by a new world order, a new philosophy of God and duty and immortality, a new church, based on freedom, reason, righteousness and love, but framed in doctrines and rites and symbols more intelligible to the mind and heart of the

present and coming generation." And then, in closing, of the Unitarian church, he says: "We are not destined, I imagine, to be the ultimate church or doctrine. But ours is the voice of one crying in the wilderness and confusion of existing religious thought, 'make straight the paths of the Lord Ours is the only church . . which bases itself distinctly on the religious intuitions in the soul of man, not on traditions and dogmas; which uses the method of a free reason to arrive at truth, and which makes not opinions but personal character the arbiter of man's earthly welfare and heavenly hopes.'"

THE *Indian Messenger*, published in Calcutta, is the organ of the Brahmo Somaj, the progressive society among Hindoos. In a recent number it considers both the destructive and constructive work of that organization. Making the necessary allowance for the difference of longitude, it would answer well for a statement of our own work and problems. It says that it is destructive to the mythology, caste, infallibility in authority and customs of Hindooism, but constructive in that it retains the spirituality, reverence, philanthropy and devotion. These, our exchange claims, are the fundamental elements in Hindooism. So are they the fundamental elements in universal religion.

SALVATION is right character; right character is salvation. But right character,—is that a small matter and easily gained? Is it not a product of all the highest and finest forces of the universe,—a result of the long, steady working together of the Divine Spirit and the human Spirit? The life-principles must be deeply set; there must be the "clean heart" and the "sound mind;" there must be an all-mastering love of good; there must be a well-established and well-administered inward government, not dependent on human opinions or customs. The right law must be written on the heart,—all one thing with the life's love. Is not this what Jesus means by "the kingdom of God within you?"—*Charles G. Ames.*

APROPOS to the question of morals in public schools, Mrs. Ednah D. Cheney speaks thus well in the *New Ideal*:—"Pure religion and undefiled" is not for sale. But it may be found in our schools, when the weary teacher goes out of her way to seek the missing pupil kept away by poverty or sickness that she may give him comfort or help; when she calls the naughty, discouraged boy to her and shows him how he may build his own career and become a noble man, or kindles the hope of the dullard by showing him how to use the little power he has, and gain more thereby. Of such religion we cannot have too much in our schools. But of that kind which expends itself in zeal for theological formula and church observance, we should like to have all school-committee men and teachers reply as Dr. Franklin did when asked, 'What religion have you?' 'Not any—to speak of.'"

"WHAT is the use of discussing it?" said he; "my mind is made up for protection, *his* for free trade, and neither of us is going to convert the other." Certainly, if immediate conversion is the test of a discussion's worth, a vast deal of eager talk goes wasted. A quick, strong mind may be converted in a half hour, but few of us are quick enough to see, and brave and sweet enough to confess, a

roul immediately. A weak mind may be converted in five minutes, and under favoring influences backslide in another five. But with minds of average quality conversions, when they happen, are apt to happen *six months afterwards*. And they very often happen. A word was dropped, a new idea lodged—it was a seed, it grew, it spread, and six months later something brings that question up again, and we discover that our thought concerning it has largely changed. The same thing may have happened in our old opponent's mind. And that talk, which at the time "converted neither party," did it all. But even this is not the best fruit of discussion. "How a man's *truth* comes to mind long after we have forgotten all his words!" One is much more apt to leave his attitude than his position in another's mind. And if both men are noble in their attitude, are modest, open-minded, fair, their argument becomes to each an object lesson in the reverence for truth and in the chivalry of high debate.

America publishes the following: "Here is Benjamin Franklin's confession of faith, made to Dr. Ezra Stiles, the month before he died: 'I believe in one God, the Creator of the universe; that He governs it by His providence; that He ought to be worshiped; that the most acceptable service we render to Him is doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. As to Jesus of Nazareth . . . I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes, and I have . . . some doubts as to his divinity; though it is a question I do not dogmatize upon. . . . I see no harm, however, in its being believed. . . . Having experienced the goodness of that (Supreme) Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next.'"

"To THE law and to the testimony." A writer in the *Christian Instructor* of Philadelphia (Presbyterian) says that the habit of inviting "all Christians of Evangelical denominations to sit down and commune with us," is getting to be painfully common in their churches. He thinks it is high time this increasing custom is looked into and brought before the General Assembly. It is not authorized. It is not honest. It is a violation of the ordination vows as contained in the standards of the church. And the editor calls for judicial investigation. And yet a little farther on in the same paper a contributor seeks to show how all the good things of our century have been brought about by Christians. Among other blessings in which faith pointed the way is the progress of science. "The great discoveries in science and nature have generally been made by men whose hearts were right in the sight of God and whose souls were inspired by the Christian's hope. Among them may be mentioned the discovery of electricity by Doctor Franklin; vaccination, by Jenner; oxygen gas, by Doctor Priestley; the circulation of the blood, by Harvey; the laws of gravitation, by Newton, etc." It is pleasant to hear from this Presbyterian that Franklin, Priestley and Newton were "men whose hearts were right in the sight of God." We think so too. But if the Presbyterian ministers are suffered deliberately to continue saying such things, the General Assembly need not be surprised to hear, not only that the pulpits invite all evangelical Christians to the sacrament of the Supper, but that even Unitarians are included.

A CORRESPONDENT of the *Northwestern Christian Advocate* (Chicago) does not hesitate to record his distrust of the influence of certain state universities. Even when a very able man of the Methodist persuasion is put at the head of such an institution he may be seduced from the denominational or evangelical polity. For example, "a grand Methodist educator" placed "his splendid abilities at the

service of the Michigan University, to the great detriment of Methodism"—so that "it will cost \$1,000,000 to put Methodist education on its feet in Michigan." Iowa seems to have suffered in the same way. "For years over twenty-five per cent of the students attending our State University have been from the Methodist population of Iowa. What return has the church from these young people? The university has made more infidels than Christians. A junior, himself a Methodist, told me a few years ago that three-fourths of the boys who came to Iowa City lost their religion. My observation is that most of the graduates are devoid of vital piety." It is gratifying to be able to say that we have a faithful Unitarian missionary at this post. We hope matters are not quite so bad as represented by Rev. Dr. Albroom. But while a state university may not be a good field for "revivals," we trust it may minister effectually to rational religion. In a Presbyterian paper of the same date, there is a similar distrust of the public schools because the Bible is not taught there. "The diffusion of knowledge is breeding nihilism, socialism and communism." "The public school is atheistic in theory and is fast becoming so in practice. The Iowa law is a sample of the theory. The Bible is politely muzzled to begin with. It is not excluded, but no pupil can be required to read it. It is thus excluded as a text-book. McGuffey's readers are being crowded out and others free from religious teaching are taking their place. Profanity has become common in the schools. Why should Young America be prohibited from swearing, when you cannot require him to read the Third Commandment?" How little is this writer aware of the fact that it is just such views as he holds of the Bible that are largely responsible for the dumb and restricted place it occupies in popular education, and must still further remove it from the teacher's desk in rational communities.

THEODORE PARKER, IS THY WORK "ACHIEVED"?

On Sunday night, February 3, a notable meeting was held in Boston. "It was the close, or the triumph, of Theodore Parker's work," writes a friend. Not close,—the peaceful triumph and, perhaps, a new beginning! The occasion was the transfer, by gift, of the Parker Memorial Building to the Benevolent Fraternity of Churches, and the facts that made the meeting notable are worth the telling.

In 1844 Theodore Parker was still a country parson in the village of West Roxbury, much dreaded for his heresies by fellow-Unitarians. Three years before, the young man had preached a sermon on "the Transient and the Permanent in Christianity," and he had followed the sermon with a learned book, his "Discourse of Religion." This book was a commentary at large upon Emerson's "Divinity School Address." It was Epistles to that Gospel,—the same emphases, both negative and positive, but enlarged, explained, developed into a philosophy of religion and a trenchant criticism of the current views of God, Christ, Bible and the Church. Over against religion supernatural, based on miracle and revelation, this learned, glowing farmer-preacher set religion natural and absolute, based on powers inherent in the human soul. And this natural religion with its direct intuitions of God and immortality and duty, he called the only true Christianity,—the miracles and all akin might be discharged as myth. The Unitarian ministers were scandalized by such a comrade: this heresy was none of theirs, and yet this heretic was counted one of them, and what was worse, *was* one; nor would he yield his name of Unitarian, because he saw that in his person the rights of conscience within the Unitarian body were at issue. What could they do with him, how get rid of him,—they who had warred so long against "creeds," who had so gloried in their "no creed" principle, who had stood the foremost champions of the rights of reason in religion,—not dreaming that reason in

religion could ever lead them to give up faith in Christian miracle and revelation? Evidently, if faithful to those principles, they could not formally banish him. But if not banish, *ban* they might; and this they did. They gave him the cold shoulder, they refused exchange of pulpits with him, they withdrew all fellowship. Thus, at least, did all the Boston ministers but two or three, and acted conscientiously. They *could* not otherwise: it was not given them then to *see*. To-day those two or three are "named and known by that hour's feat" of *not* refusing fellowship to Theodore Parker. Not that they agreed with Parker in opinions, but as Unitarians they refused to break fellowship with him on the ground of differing opinions. One of the two or three was James Freeman Clarke, whose new church then was weak enough to seriously feel the loss of those who left in consequence of his brave deed. Another was John T. Sargent, minister of one of the mission chapels of the Benevolent Fraternity of Churches. The Benevolent Fraternity is an alliance of Unitarian churches, formed fifty years or more ago, to support mission chapels in the poorer parts of Boston. Young Sargent was their agent, and the officers of the Fraternity, feeling themselves compromised by his exchange with Parker, promptly sent remonstrance, which remonstrance soon led to his accepted resignation. Great was the commotion over this in Boston circles, great the flutter of letters, newspapers and pamphlets. The result of it all was that, two months later, a little company of gentlemen met and passed a resolution,—“That the Rev. Theodore Parker *shall* have a chance to be heard in Boston.” It is forty-four years ago this very sixteenth day of February that he came and preached his first sermon in answer to that invitation, and from that day till the day he went away to die, this Unitarian preacher, banned by Unitarians, was the great preacher of Boston. So that the refusal by the Benevolent Fraternity to have aught to do with him was the immediate occasion that made Parker a preacher to the world.

Forty-four years ago all this. And to our discredit be it said, through the greater part of these years Unitarianism as represented by its officials and its dignitaries has still held Parker under ban. More and more his word became a power among our ministers and laymen and that greater public who cared little for our church and its history; more and more his word was seen to be but prophecy of things we nearly all believe to-day, although they hurt our fathers so to hear them, when first announced, called Unitarian; more and more his name took rank with Channing and Emerson, as one of the three great leaders of liberal religion in this land,—and still the memory of that old issue rankled so in Boston hearts that official Unitarianism would accord him but the shyest, scantiest respect. It is but a dozen years ago that one asked in the A. U. A. rooms whether they kept Parker's works for sale among the other books upon their counters. The answer disappointed, and when the asker said, “But even years ago you used to keep for sale the Frenchman Réville's little *Life of Parker*,” the answer came again, “True, but that must not serve as precedent.” *Not* “liberal,” not manly even, this; but it was “Unitarian” then within the Boston circle. It really seemed in those long years as if the half-sainted survivors of the elder day would have to *die* before justice would be *dared* to Theodore Parker's memory! It sometimes seemed as if the eyes of the A. U. A. were set in the back of its head to watch the past, rather than in its forehead to see any onward way for liberty and faith. At last, in 1882, the National Conference added the freedom article to its constitution, and that gave signal to the A. U. A. that it was lagging behind even the average Unitarianism, and that it was safe and necessary to recognize Theodore Parker! Since then it has published a volume of his works and hung his portrait in its council hall among the worthies of our history. And now the years have brought still heartier recognition of the man, his word and his work, and the Benevolent Fraternity of

Churches, the body whose act of conscience in 1844 did so much to put him under ban, has accepted as a sacred charge the building which his friends had built as a memorial of him. It is to be perpetually named after him, and three tablets on the walls shall be inscribed with words from his addresses,—such are the conditions of the transfer. Thus the old fear has become reverence, and the long banning ends in love and honor.

No wonder the hall was filled the other night with an enthusiastic audience to see the transfer made. “It was pathetic, fine, ennobling,—truly a denominational epoch. All owned the wrong of the past. All said that Parker had triumphed because the denomination had grown up to him.” Among others Minot Savage spoke, closing with the words,—“And now his guiding and inspiring spirit shall lead the denomination that once cast him out.” Moncure Conway gave the main discourse of the evening: “There will some day be centennials of spiritual independence and of the union of religious colonies,” he said; “and in that day every scrap of testimony concerning Parker will be searched for as is now every scrap concerning Washington. And then his will be a far greater name than now, for it will take a century to sum up the results of his work. Theodore Parker, thy work is achieved, thy congregation may be dismissed: we are free!”

—Why dwell upon the story then, if really it has ended thus in gladness? For two reasons. First, because it is good for the soul of a Church as for the soul of a man, to make confession openly of long, sad, conscientious error, when vision comes to see the error. And secondly, because history is repeating itself to-day, and the warning and the comfort of the old story should be felt. To-day our Western Conference stands virtually in Theodore Parker's place, doing Theodore Parker's deed, and getting much of Theodore Parker's treatment from fellow-Unitarians. Forty years ago he stood for the “no creed” principle in Unitarianism and the perfect freedom of conscience and of reason which that principle involves. To-day we are suffering the cold shoulder and bracing ourselves against attempts to frustrate and disorganize our work, because again we have asserted that sacred principle in face of men who, like those conscientious men in Parker's day, do not know, and cannot see, they are attacking it. And again official Unitarianism will offer the cold shoulder and wait for the public verdict to declare itself. Perhaps that is all that officers are for, to listen and interpret, not to lead the way. Our old “no creed” principle—it is the Revolution motto transferred to uses of religion: “Millions for defence, but not one cent for tribute,” and not one cent *exacted* either. What the Western Conference did at Cincinnati was to take that old negative, with which Unitarians began their course, and turn it into a grand affirmative,—that and nothing more. For if the basis of our name and fellowship be not a creed, be not obligatory doctrine, what *can* it be but “ethics”? Naught else on earth or in the heavens is left! And so the Cincinnati resolution said, “We welcome all who wish to join us to help establish Truth and Righteousness and Love.” And then at Chicago we showed how the very frankness of this welcome gave us power, such as we never had before, to proclaim our doctrines,—for we gave them out no longer as essential, as exacted, as obligatory, but as “the things commonly believed to-day among us.” No more than that, we think, ought any “Unitarian” to say. The old negative of our Church, “No creed,” turned into a glowing affirmative,—that is the whole “Western issue” in a nutshell. It will yet be seen to be the Unitarian issue east and west and everywhere. History *will* repeat itself, and as to-day the error of the past is seen in Parker's case, to-morrow the error of to-day will be acknowledged in our case. And that morrow is not four and forty years away! Meanwhile, what we have to do is to stand firm and gladly pay in patience, in good nature, and in money—for it will take all three—the cost of the principle which Theodore Parker has confided to our hands.

W. C. G.

CONTRIBUTED.

HE AND SHE.

TRANSLATED BY O. D. A.

I once knew a wife and a husband,
An orthodox preacher was he;
He faithfully stuck to the doctrine;
In little things faithful was she.

He had a well-known reputation
Of piety—from his own kind;
Wherever she went, she spread round her
The bliss of a true, loving mind.

He knew every word of the Scriptures;
She knew God her Father to be.
Theology was his chief science;
God's child and God's image was she.

He criticised sermons and preachers,
'Gainst heresy sharply he fought,
No weakness escaped his attention;
She silently did what she ought.

His face had a rigid expression;
She always content looked, and gay;
Religion his countenance darkened,
And brightened hers all the long day.

He opened or shut out from Heaven,
As if Heaven's keys he possessed;
She inwardly carried a heaven
Of love and of peace in her breast.

He with ostentation bewailed
The wrong, sinful heart all men show;
Those, knowing her, often were thinking:
"A purer heart never did glow."

In meetings for schools, or for missions,
He spoke with great unction and verve;
She, quietly at her own fireside,
Tried God and her neighbors to serve.

In speaking and thinking and preaching
He had the cold doctrine alone;
In working and living and loving,
A light in the darkness she shone.

I knew them, and thought it a pity
That husband and wife were not "one;"
His strength and her rich love united,
What prodigies they could have done!

DE GENESTET.

AMSTERDAM, NOVEMBER, 1868.

BURDEN OF THE STATE.

Spite of the inclement weather a fair audience gathered on the evening of February 7 to hear Mr. W. Alexander Johnson's third Chicago Institute lecture. After recalling briefly the main principles already laid down, the lecturer continued by saying that having had last week a survey of the charities of the state, we would now look into their practical workings, considering first the defective classes, the blind, deaf, dumb and feeble-minded. The care of the state for these classes is educational—they are boarded and taught some useful occupation. The propriety of boarding them is doubted, though not with reason, by many; but the determining test lies in the result of these educational institutions or hospitals. Do they turn out self-supporting citizens? No reliable statistics are to be had upon this point, but general opinion is favorable, markedly in the case of deaf mutes. Asylum care, however, seems necessary for the blind, because not self-supporting by labor. Indiscriminate private charity for this defective class has

indeed proved demoralizing, as in case of a blind beggar in Cincinnati, who took in daily, it was learned, for himself, sturdy son and wife, an average of \$5 per day.

Illinois legislation provides a working asylum for the blind in Chicago. Mr. Anagnos, a careful student of these questions, declares that workshops and not asylums should be provided for the blind. Private charity might better provide for this class; certainly the feeble-minded and idiots of the female sex need state care. Considering their helpless condition and their unrestrained passions, taken advantage of by evil men, no one can doubt the need of careful state custodial care of imbecile women. They should never be remitted to the county's care, the poor farm being the very worst place for them. Illinois now spends \$80,000 on her feeble-minded children, and a small additional appropriation would provide for custodial care, which prevails in several states.

Last week we considered the state care of the insane. In large asylums, such as one we have in mind, where there are 1,500 inmates, the law of the individual cannot be observed. There are 1,542 insane in the county poorhouses and asylums, besides many otherwise provided for. It has been the effort of the Illinois Board of Charities to keep down the number of the insane by early hospital treatment. The state should have the whole responsibility of this work and oversee county charity, but the poorhouse should not care for the insane. The main considerations are, as before stated, the protection of society, providing occupation, and so far as possible maintaining the family life.

In defining the ethical basis of correction we said that it demanded the protection of society and the reformation of the criminal. The reformatory method then, though not practicable to reform all criminals, should be practiced as far as possible. Among the new ideas that have been growing in the prison system is that of the parole, or ticket of leave, as practiced in Ohio. The subjects deemed proper for such permit are after a certain length of time liberated on parole, with the understanding that they shall report regularly how they live and where, and how employed. If during the designated time they have conducted themselves creditably they are permanently dismissed; but if a man reports irregularly, or gets into trouble, he is taken back, and his term of sentence increased by the length of his absence. Society is thus protected, with beneficent results to the criminal, as few, it is found, have broken their parole.

The indeterminate sentence is also a part of the new methods of prison discipline. A man is sent to prison, but for no specified time: when fit for society he is to be returned to it. It is, however, customary to name a maximum and minimum limit of detention. The prison at Elmira, N. Y., is a model of its kind. There prisoners are divided into three grades, all differing in uniform and requirements, the third or lowest class wearing a red uniform and walking, not by twos and fours as in the first and second grades, but with lock-step. They have the indeterminate sentence, are employed in shopwork, study, gymnastics, etc., and the marks of merit earned condition their liberation. From 60 to 85 percent of the inmates of prisons are recidivists, but 80 per cent of the Elmira graduates are doing well. They are released as situations are procured for them, and every succeeding year the Elmira criminals are provided for with decreasing difficulty. Mr. Brockway, who is in charge, formerly set down 20 percent of the prisoners as incorrigibles, but now rarely names one of this class. Our state prisons at Chester and Joliet have neither of them these improved methods. The contract labor system prevailing at these two institutions, though rendering the prisoners self-supporting, falls short of the best reformatory methods, and is soon to be given up at Joliet, whether to be replaced by a better system we cannot tell. Imprisonment without work is terrible, and would speedily convert a prison into an insane asylum. The question of contract labor as an injustice to men outside the prison walls, strug-

gling to learn their trades, has been much discussed. It is undoubtedly a mistake, and to-day we are beginning to realize that the convict is of the same stuff with ourselves and much as circumstances have made him.

In considering reformatories for youth, the question of expense involved should be subordinated to that of effect on the inmate. In Illinois' reformatory at Pontiac, there are 324 boys sustained at the moderate cost of \$165 per annum for each individual. All boys in a reformatory, from whatever class, are taught to work. In reformatories both mind and body should be trained. It might be wisest to train them to farm life and return them to the country, insuring their physical development through gymnastic drill and special food. Twenty to thirty per cent of the boys in reformatories return to crime. Illinois needs badly a reformatory for criminal girls; and it would doubtless lead to better results than with the boys, as women are more teachable and there is greater demand for their labor.

The state is in duty bound to care for its dependent children; the training of them falls under preventive work. Illinois really has no provision for such classes, the Soldiers' Orphan's Home being a mere political expedient. Orphan children are best left to private charity, boys or girls too refractory for the home being turned over to the state. When cared for in an institution, the guardianship of the state should be absolute over the asylum assuming charge. In this preventive work the first consideration should be to save the family, except when such course is inconsistent with the welfare of the child. An agent of thirty-five families receiving application for children to adopt, found sixty-two children that should have been removed from their parents' care, but out of the entire number, the parents of one only would release their child, and even in that case the brutal mother repented and withdrew her consent at the last moment. By act of court, children in vicious surroundings should be transferred to state schools. Care from the state results either in institutional training or in placing out, the home life being always the best form of treatment. For some sorts of children the demand is great—girls from two to five years old, with pearly teeth, blue eyes, and flaxen hair,—but "of such are the kingdom of heaven." The demand for other kinds is not so good. State agents should superintend the placing out of children. In a most successful institution for dependent children, the Children's Home, of Cincinnati, the young, after placing out, are visited once every six months, or oftener, till of age.

The Michigan and California systems may well be contrasted to show the merits of the one over the other plan. The Michigan institution, a state public school, and not a voluntary charity, houses 350 children, and is not full, at an expense of \$35,000; many are placed out, but there are few neglected children on the street. In California, in voluntary institutions, paid for by the State, there are 3,200 children, costing \$229,000 per annum, and in addition more vagrant children than in any eastern city; or, epitomizing, in California the expense is 26 cents per annum per head of the population of the State, in Michigan 2½ cents per annum per head. The placing out plan, then, is the best and cheapest.

Among several serious defects in state charity is the lack of state poorhouses. Massachusetts and New York are the only states providing for state paupers, those not belonging to any county,—traveling paupers and railroad mendicants. There can be no more expensive way to support paupers than by traveling, the cost of which per day is perhaps eight times the poorhouse rate. In Massachusetts the state has the whole overseeing of the paupers, and in the case of a traveling mendicant the county of which he is a resident must pay for his support. In Illinois many paupers have no claim on any community. State poorhouses are to avoid the evils of floaters.

"The master's eye is equivalent to ten pairs of hands," so runs the saying, and in this case state supervision stands

for the master's eye. Newspaper oversight, for which so much is claimed, is extreme, or nothing. The state commissioners of public charities discharge this function in Illinois. In these offices there is no boodle involved, and honorable men are selected to fill these positions of trust, submission to the board being provided for by legal enactment. Such boards of charity exist in several states, sometimes even appointing officers and controlling funds. The State Charities Aid Association, at New York, constitutes the master's eye there. Every county has a committee, and visiting is done frequently but irregularly. The effect is excellent, though the Association has power only to inspect and advise.

There should be no mingling of state politics in charity. The selection of public officials by competitive examination is difficult. A hundred physicians might lead Doctor Dewey in such a test, and yet there is no other such alienist. The choice of officials should rest with a small board. The boards of Illinois institutions have usually three members, unpaid, ranking among our best citizens. The best results through election are secured by a wide circle of voters. The small commission is usually thought best, and yet it opens the door to gross frauds, as in a Cincinnati board of three who constantly turned in exorbitant bills. The large board in such cases finds itself at a disadvantage because of necessary unequal division, the "squealers" usually being those dissatisfied with their small allotment of profit. We need wider induction to speak with any degree of certainty, but on the whole the small appointed boards are probably best and most honest. To secure honesty in public servants we must expect them to be honest, also know what they are doing.

B. G.

THE STORY OF A NOTARY.

I am a notary, and my office is on the main street in a brown stone front. I am also a — but I will not advertise. Enough that beside my other business I am a notary public. One morning an old soldier came in and asked for some notarial work. What he wished was to make affidavit to a statement about some property which was in dispute. He was an ignorant man, and I reduced his statements to writing and to proper form; he made oath to their truth, and I certified the administration of the oath and affixed my official seal, for which the law allows a fee of forty cents. The old man asked my fee, and I replied, one dollar, thinking it reasonable from the fact that I had written out his statement and assisted him to make it clear and effective. He seemed surprised and a little inclined to demur, but took out his dollar and gave it to me, and I, relenting, gave him twenty-five cents back. He then went on to tell me that he lived at the Home and gains money by working for twenty-five cents a day. Afterwards when I thought the matter over I felt ashamed, and sent him a postal card and told him to call next time he came to the city and get his change. In a few days I met him on my stairs and gave him twenty-five cents more. Then I felt relieved. I had charged him only fifty cents, had spent fifteen or twenty minutes, had taken pains to understand his story, to put it in proper shape and to write it in a good legible style. My legal fee was forty cents. I had given my time, skill and knowledge for ten cents. Surely no one can do better than that. How am I to pay my expenses and charge less? But the fact still troubles me. The man was my brother, my foolish, ignorant, imprudent brother. For twenty minutes of my labor I charged him the saving of two whole days spent in useful labor. Was it right? Did I love my brother as myself? Who gave me the right to use his labor thus? I am in a peculiar position; few, I fancy, are situated just as I. I am lazy; I do not like to work, but I like to have work done for me; and yet I would like to be a man and a blessing to the

world. Now, Mr. Editor, can you not explain to me how I can wear a silk hat and the kid gloves I had made to my hand in Paris, keep up my fine office, and yet remain a kind and just man?

W. W., N. P.

CORRESPONDENCE.

HOW TO INTEREST BOYS.

A correspondent in your issue of February 2 asks "how to organize and interest boys as we find them in hotels, stores, etc." First, they ought to be interested and then organized. He suggests Elsmere's plan of story-telling, which is good as far as it goes. The boys ought to take part in the story-telling, by way of asking and answering questions. A skilled story teller can so shape his story that every few moments he can cap a climax by asking a question that will excite deep interest. You cannot interest a boy thoroughly in anything unless he has something to do with it. He cannot look at a picture or statue earnestly unless he can lay hold of them with his hands. If he thoroughly enjoys an engine he must pull the throttle or grease the joints. In a series of popular temperance meetings here this winter I have followed this plan and the results are excellent. In addition, pictures may be used to great advantage. Music and entertainments are useful. By all means have the boys sing. Let there be a song book for every two boys, at least. Have them stand about the organ—call them the choir. Give them something to do between the meetings of the society. Have them understand that the success of the meeting depends on them. Let them feel some responsibility and they will attend and work.

I. W. C.

THE ETHICAL BASIS OF CHARITY.

MR. EDITOR: Will you kindly allow me a little space to correct in advance a possible misinterpretation of part of the kind and appreciative report you gave in last week's UNITY of my first lecture in the Institute course on Sociology.

As the report appears, I fear I shall be understood as denying any certain ethical basis for charity, and especially *private* charity. This was very far from my intention. I hold, on the contrary, that charity, notwithstanding its mistakes and shortcomings, is as firmly based in ethics as any other department of human activity.

While claiming that, considering merely the material progress of the race, it might be urged, as it has been by some social economists—notably by Malthus and others of his era—that all support of dependents is an injury to the general economy; and admitting that the "survival of the fittest" is the largest law of physical progress, which, left to its unhindered operation, would speedily eliminate the weaker specimens of our race, so that pauperism would become extinct, I yet insist that material development is but a part of human progress. The hope of the world is in the development of the emotions, leading to altruism to replace egoism as the guiding motive of the race. Hence the ethical justification of charity, arising not so much from its effects on the beneficiary, which may be injurious, and by causing unthrift and improvidence may react through him on the race—but from its effects on the benefactor, and indirectly on the race through him in the cultivation of the emotional faculties.

I also contend that *private* charity, offering as it does the best opportunities for emotional culture, is the future of charity. All other forms should be, and will be, subsidiary to this. Hence the reason above all others for the study of Charitology as a science—that we may gain all the benefits and avoid as far as may be the evils that lurk near the path of the benevolent man.

There are a few more slight errors in the report. Let me correct only two of them. I did not suggest the appli-

cation of the cottage plan of building institutions to those for *criminals*, although I do not know but what we shall some day come to it; nor did I say that the result of *private* charity is the almshouse.

W. ALEXANDER JOHNSON.

DEAR UNITY:

From the item in UNITY of the 26th ult. one would infer that the Art Institute is not open on Sundays. If justly so, I wish to say that during the Verestchagin Exhibition it is open on Sundays, free, from 1 to 5 P. M. I feel quite sure that such has been the case since the last of November or first of December, 1888.

MRS. I. G. TEMPLE.

HINSDALE, ILLS.

THE UNITY CLUB.

A NOVEL UNITY CLUB VENTURE IN CLEVELAND, OHIO.

The Unity Club are all at work just now upon the Greek play which they are to give February 20, 21 and 22, in the parlors of Unity church. This great undertaking grew out of the club's winter programme on Greek history and literature, which has been inspiring and helpful to a remarkable degree to both the younger and older members.

The reading of plays had been so successful a part of the programmes of previous years that it was decided, when the work was laid out for this year, to present several of the masterpieces of Greek tragedy as effectively as possible in that way, and to attempt one, the "Oedipus Tyrannus," in costume, and with the full chorus of the Greek stage.

In the summer, two parts of the Oresteian trilogy of Aeschylus were combined and cut for the first reading, and the "Antigone" of Sophocles cast for the second one. This preparation work of the committee proved so interesting and developed such possibilities, that the idea of a Greek play in costume grew in proportion, and at the first gathering of the club in the fall, although it was a social meeting, several of the committees were appointed and the work began enthusiastically.

The "Oedipus Tyrannus" of Sophocles has been chosen, partly because it seemed to adapt itself more readily to a modern dramatic representation, partly because it is the one Greek tragedy that has ever been adequately presented in this country. Several members of the club had witnessed this presentation in Saunder's theater, under the auspices of Harvard University, in 1881. The chorus music, written especially for the Harvard play, was procured, and the chorus selected.

As the work progressed, however, so many difficulties were encountered and so much expense was found necessary that more than once it was feared the undertaking must be abandoned. But so much interest in the attempt to give the public a living picture of the Greek stage was shown, not only in the city but in other parts of the state, that the club finally pushed on. A guarantee fund was raised to prevent possible financial failure, and every one asked for help has responded in the heartiest way.

The committees on costumes, stage, etc., have made most careful studies of all the details of their work. The chorus is in the hands of an able director, and the dramatic cast have been rehearsing for many weeks. The costumes and stage decorations are being prepared specially for the occasion. The first full rehearsal more than fulfilled the expectations of the committees.

Arrangements have already been made by the faculties of several colleges in the state to reserve seats for their students, and the only fear now is that the room will not be large enough, as fully half the seats for the three evenings have already been sold by the committee.

THE STUDY TABLE.

Great Thoughts for Little Thinkers. By Lucia T. Ames. Boston: G. P. Putnam's Sons.

Lucia Ames is the aunt of a little girl, and she has noticed how under a child's clear picture-ideas of things lie crude, vague fancies, seldom cropping out into words, yet forming the real substratum of one's maturer thinking. It is this substratum which turns up in the quaint surprises of child-talk that amuse and startle so the elders. It is composed of a child's first dim conceptions on the greatest subjects—*itself, the world, life, right and wrong, God, heaven*—conceptions which have to be slowly and often painfully given up by the growing mind, unless in their forming they correspond somewhat to the truth as later reached. The common home, the common Sunday-school and the common juvenile literature, all teach so much that has to be unlearned on these subjects, that this aunt is moved to make a new attempt to set forth, "in simple language and as definite form as possible, an outline of those fundamental truths in science, history, religion and morals, which shall be a basis for all later thought." And she has succeeded so well that her book will be a godsend in many a home. It is neither a Sunday-school book, nor a day-school book, nor a story-book, nor a book to read straight through from beginning to end; but one to be read a few pages at a time, at bedtime and on Sunday afternoons when the mother or father and their little thinkers are ready for a quiet half hour's talk on the great thoughts which all the world, including little thinkers, think about. Especially will mothers of the liberal faith welcome it, for it is a mother book, a faith book and a liberal book, all three, and it goes over the very ground that many such mothers are shy to venture on, leaving their little questioners all unguided. The author, to be sure, in her wish to be definite, "knows too much" about a subject like Creation and not quite enough about the Bible; but in general the child's afterthought will only have to expand and not greatly correct these forty-seven short chapters on topics such as these: *Hidden Forces—How the Earth was made ready for us—How the first people lived—The world grows wiser and older—The new world—What is God?—What are we?—Heaven and hell—What is the Devil?—Sin—What is the Bible?* This last is the sixteenth chapter, and the next twenty-seven chapters, or more than half the whole book, really make a child's story of the Bible, quite admirably outlined and worded for young listeners or readers.

W. C. G.

Slav or Saxon. By Wm. D. Foulke, A.M. Questions of the Day Series. No xliii. New York and London: G. P. Putnam's Sons. Price, \$1.25.

"*Slav or Saxon*" is a study of the future of Russia and England in the light of their past history with a view to deciding which will eventually gain the supremacy in the East. The territory of Russia, the character and habits of its people, the military autocracy, Russian conquests and aggressions, Russian history, the reforms of Alexander II, and the present despotism, are all reviewed carefully and thoroughly to see, if possible, "whither its future tends" and what will be the outcome of the "struggle between Slav and Saxon," which the author avers "is not very far off." In the conclusion Mr. Foulke turns to the relations of America with Russia. Referring to the position taken by England in our last war, he asks, "Ought we to hold the people of England, not then fully enfranchised, responsible for the sympathies of the ruling classes at that time? Ought we now to exhibit a sentimental friendship for the government of Russia on account of the acts of a former ruler, dictated manifestly by selfish motives? It is the Russian people, and not the despot, to whom we should extend our sympathy. The cause of liberty is our cause wherever it appears in the world. Her friends are our friends, her enemies are our enemies."

THE HOME.

MISKODEED.

THE INDIAN LEGEND OF THE CLAYTONIA, OR SPRING BEAUTY.

Peboan, the mighty Winter,
Fled before the breath of Spring,
His snow-ermine flung about him,
Down the valley hastening.

But some flakes were left behind him,
As he vanished down the wind,
These, the April-spirit fondly
Pressing to her bosom kind,

Breathed upon and gently scattered
Over barren grove and mead,
Changed them to the dainty blossom
Red men call the Miskodeed.

When beneath the budding beeches
Whitely gleams their blossom-snow,
Children say to one another,
They were snow-flakes once, you know!

A. W. S.

A NORWEGIAN LEGEND.

The woodpecker, or an ancestor of her, was once a woman, and one day she was kneading bread in the trough under the eaves of her house, when our Lord passed by, leaning on St. Peter. She did not know it was our Lord and His Apostle, for they looked like two poor men who were traveling past her cottage door. "Give us of your dough for the love of God," said the Lord. "We have come far across the field, and have fasted long."

Gertrude pinched off a small piece for them, but on rolling it in the trough to get it into shape it grew and grew and filled up the trough completely. "No," said she, "that is more than you want;" so she pinched off a smaller piece and rolled it out as before, but the smaller piece filled up the trough just as the other had done, and Gertrude put it aside too and pinched a smaller bit still. But the miracle was just the same—the smaller bit filled up the trough as full as the largest-sized kneading that she had ever put into it.

Gertrude's heart was hardened still more; she put that aside too, resolving, as soon as the stranger left her, to divide all her dough into little bits and to roll it out into great loaves. "I cannot give you any to-day," she said. "Go on your journey; the Lord prosper you, but you must not stop at my house."

Then the Lord Christ was angry, and her eyes were opened; for she saw whom she had forbidden to come into the house, and she fell down on her knees. But the Lord said: "I gave you plenty, but that hardened your heart, so plenty was not a blessing to you. I will try you now with the blessing of poverty. You shall henceforth seek your food day by day, and always between the bark and the wood" (alluding to the custom of mixing the inner rind of the birch with their rye-meal in time of scarcity). "But forasmuch as I see your penitence is sincere, this shall not be forever. As soon as your back is clothed entirely with mourning, this shall cease, for by that time you will have learnt to use your gifts rightly."

Gertrude flew from the presence of the Lord, for she was already a bird, but her feathers were even now blackened from her mourning, and from that time forward she and her descendants have, all the year round, sought their food between the wood and the bark; but the feathers of their back and wings get more mottled with black as they grow older, and when the white is quite covered the Lord takes them for his own again.

No Norwegian will ever hurt a Gertrude bird, for she is always under the Lord's protection, though he is punishing her for the time.—*Young Days.*

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NOTES FROM THE FIELD.

Chicago.—In another column we print report of Mr. Johnson's third Chicago Institute lecture, giving herewith a very brief suggestion of the subject matter of the second lecture on "Causes and methods." Poverty is either absolute or relative, said the lecturer, according as it is a positive lack of the necessities of life, or an absence of its common comforts. While poverty may exist, it is the work of the new charity to dissipate pauperism. There are two classes of paupers, the dependent, who cannot, and the real paupers who will not support themselves. The causes of pauperism are heredity, habits, conditions, almsgiving, the first sadly illustrated in the life of Margaret, the mother of criminals, and her depraved descendants. The tramp is a modern form of pauperism—a reversion to the ancestral barbaric type of man through the dropping of recently acquired traits. The tramp is due to the migratory instinct in man. Pauperism and crime go hand in hand, so that converting the tramp into a self-supporting being rapidly lessens crime. Ordinarily the pauper is not a felon, but his children, reared under degrading conditions, become criminals. Though labor corrects the ills of vagrancy, unless the government is prepared to go to the length of state socialism, employment on public works cannot wisely be insured to the unemployed, the experiment having been made with evil results in France. Dependents may be classed as those for permanent those for temporary and those for educational care. The partners in sharing the burden these bring are the State, the Municipality and the Citizen. The State assumes part of the burden of the second and third class, the first

belong to the municipalities under our present system. The demand for relief in state institutions is a growing one. Its cost in Illinois is \$1,100,000 annually, or one-half the state revenue exclusive of school tax.

B. G.

Beatrice, Neb.—A correspondent sends the following account of the church at Beatrice:

"Sunday, January 27, in the midst of a driving snowstorm we gathered for the first time in the basement of our new church. It was with hearts full of praise and thanksgiving that we listened once more to the words of strength and comfort that fell from the lips of our dear pastor after what had seemed a long waiting. The great joy that was ours to be at last in a pleasant abiding place that was *our own*, can only be known to those who have gone through a long trial of meeting in rented halls. We can never tell of the gratitude that filled our hearts as we thought of those far away Eastern friends who have reached out such a generous helping hand to our little band away out on the prairies of Nebraska, making it possible for us to have this comfortable church home. May the Father so fill us with His divine spirit that we may show forth by our works that it was not in vain the help was given.

"Work on the auditorium is being pushed as rapidly as the weather will permit. It will be completed early in June. The Religious Study Class meets Thursday evenings with our pastor, Miss Leggett, and the Ladies' Industrial League, Wednesday afternoons. There has been a steady growing interest in our church work from which we hope much the coming year."

St. Louis, Mo.—The Western Secretary spent February 10 at the Church of the Unity. Arriving on Saturday evening, he found the church crowded to the doors to hear the first of six popular lectures on astronomy, entomology, botany and geology, given by the Natural Science section of Unity Club. "The Story of the Spectroscope," by Prof. H. S. Prichett, of Washington University, was given with lantern illustrations. The story of this wonderful little instrument, that enables us to look in on a distant planet and detect its differences or resemblances to our earthly home, was aptly told. Other lectures are to come. February 23, "Insect Musicians," by Miss Mary E. Murtfeldt, illustrated with Cabinet Specimens of the principal insects considered; March 9, "The Ant," by Mr. Fred Wislizenus; March 23, "Standing Armies of the Vegetable Kingdom," by Prof. William Trelease; April 6, "Trees, and their Winter Aspect," by Miss Frances C. Prince; and April 20, "Geology," by Mr. William M. Chauvenet—all three with lantern illustra-

tions. There is no telling how great the benefit of such a course of lectures. The Church of the Unity is a beloved home to its members, its pastor warmly entrenched in the affections of his people. The Sunday-school is a strong body of bright, happy boys and girls from which there is much to hope. The congregation is enlarging the sphere of its home activities, and cherishes a deep interest in missionary work outside its own borders.

Boston.—There is unusual activity here in the work of the Post-Office Mission this winter. No doubt in all other states, as now in California, the discussion of "Robert Elsmere" has led many persons to original investigation of liberal Christianity.

—In our city there are Chiramen numerous enough to make a marked holiday of their "New Year's Day." Those who attend our city Sunday-schools mark it by various attentions to their Sunday teachers. The converted Chinese seem to be the majority of their countrymen settled here.

—An effort is making to start Unitarian societies in several of our suburban wards, as Roslindale, and the extreme settlements of Dorchester.

—Last Monday the "Monday Club" postponed their usual essay to allow members to attend a temperance mass meeting in Tremont Temple.

—Miss Flora M. Close, 25 Beacon street, Boston, asks for plans of work in use by Unity Clubs. She purposes making a scrap book of the printed or written reports for use of the National Bureau.

La Porte, Ind.—The church at this place is prospering under the administration of Rev. A. Jay Belknap, and it is hoped that the membership will be greatly enlarged in the near future, as a large number of very intelligent young people are taking a deep interest in the work. A growing interest is manifest in the Sunday-school. The Ladies' Society gives an entertainment and supper in the church parlor once a month, the fund to be used in carpeting and furnishing the church.

—The society has met with a very great loss, in the death of Mrs. Dr. N. S. Darling, February 2, 1889. She was one of the few who assisted in the organization of the society about fifteen years ago, and continued, up to the time of her severe sickness, one of the most active and earnest members. The funeral services were conducted by Rev. J. H. Crooker, of Madison, Wis., assisted by the pastor, Rev. Mr. Belknap.

Toledo, Ohio.—A correspondent writes: "Rev. G. B. Stebbins, of Detroit, Mich., occupied the pulpit of the Church of Our Father on Sunday last. Subjects: in the morning, "The Power, Permanence and Growth of the

Religious Sentiment;" in the evening, "George Fox and the Quakers." Congregations large and appreciative. Rev. A. G. Jennings was absent on missionary work, hence Mr. Stebbins' presence with us."

St. Cloud, Minn.—Unity church, St. Cloud, C. J. Staples, minister, publishes a calendar for January and February, announcing a series of sermons on "The Foundations of Religion." The card bears on its face this great word from Lessing, "The worth of a man is not measured by the truth he thinks he possesses, but by the honest pains he has taken to get at the truth."

Humboldt, Iowa.—The Unitarian church at Humboldt, Miss Murdock, pastor, paid its last cent of indebtedness at the beginning of the new year, and goes forward with a light heart. At a recent art fair it cleared \$115. The church at Humboldt is always alive and active, a force of civilization and Christianization in Northern Iowa.

THE SAFE SIDE, by Richard M. Mitchell, is an octavo volume of 385 pages, devoted to an examination, from a theistic point of view, of the question of the divinity of Jesus. Its motto, "It is safe to know the truth," indicates the author's spirit; his conclusions are substantially the same as those reached by most Unitarian authors, though Mr. Mitchell, a layman, has never been identified with the Unitarian movement. Mr. O. B. Frothingham says, in a letter to the author: "The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, out-spokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this, that a revision of doctrine, history, psychology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation."

The book is published by the author and may be ordered from us. The retail price is \$1.50, but any Unity subscriber may have it for \$1.00; postage thirteen cents.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 17, services at 11 A. M. Study Section of the Fraternity, March 1; subject, "English Cathedrals."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 17, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 17, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 17, services at 11 A. M.; subject, "Lessons from 'The Marble Faun.'" Unity Club, Monday, 8 P. M. the novel Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 17, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Fifth Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, February 21, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

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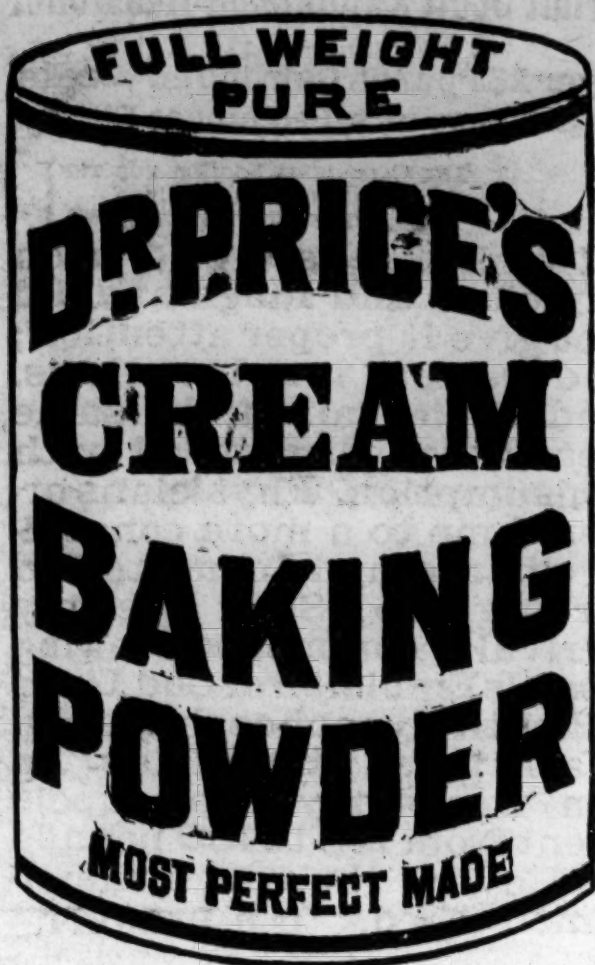
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